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EXTRACTS**FROM A MANUSCRIPT LEFT BY****THE LATE****MARY RECKITT,****OF WOODBRIDGE,****CONTAINING****REMARKS ON HER RELIGIOUS PROGRESS****FROM EARLY LIFE ;****WITH****An Account of her****EXPERIENCE AND EXERCISES OF MIND****DURING HER LAST ILLNESS :****TO WHICH IS ADDED,****A SHORT ACCOUNT OF HER MOTHER.**

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MEMOIR OF
MARY RECKITT.

MARY RECKITT, the subject of the following memoir, was a daughter of Joseph and Mary Reckitt, of Woodbridge, in the county of Suffolk ; and granddaughter of William Reckitt, of Wainfleet in Lincolnshire, an approved minister in the religious Society of Friends ; of whose life and gospel labours in this country and in America, a valuable and instructive account was published, shortly after his decease.

She was born at Woodbridge, the 15th of 8th month, 1770. The death of her father when she was about three years of age, left her, with a younger and only sister, under the care of a widowed mother, of whose piety and maternal tenderness she has penned the following memorandum. "Great as this loss might be considered, [speaking of her father's death,] it was abundantly compensated by the watchful and

tender care of our beloved mother ; with whom we continued to live on the most endearing terms of mutual affection, until she arrived at the 77th year of her age : when, after a life of complicated trials, one of which was great bodily affliction, she was mercifully favoured to experience that 'the end crowns all : ' as set forth in a printed memorial, entitled 'Divine Mercy commemorated.' "

Mary Reckitt's mind was early imbued with the tendering influence of Divine grace ; which, however imperceptible in its beginnings, and gradual in its progress, wrought in her submissive soul, like the leaven "hid in three measures of meal till the whole was leavened," a blessed and permanent effect.

At this youthful period, when, as she acknowledged, she was a stranger to the deceitfulness of the human heart, and not fully aware of the source from whence the impressions on her mind proceeded, she appears to have derived much help and encouragement from the gospel labours of some of the Lord's servants ; who were imbued with a sense of her condition, and manifested a lively interest in her spiritual welfare. In reference to

this part of her life she writes thus: "By the renewings of the Holy Ghost, the work of regeneration was carried on in my soul; and never having had such strong propensities to evil as many others, the way did not appear so strait; and I was preserved in a good degree of consistency of conduct and conversation."

Her humble, Christian deportment, her love to the cause of Truth, and desire for the promotion of vital godliness, rendered her a good example to others, and qualified her for usefulness in religious society; particularly in our Women's Meetings for discipline. For nearly twenty years she filled, with acceptance to her friends, the office of Clerk in these meetings; and when prevented by declining health from attending them, it afforded her comfort that she had endeavoured in this way to render herself useful, observing: "Though such an exposure was very repugnant to my feelings, I have thankfully to acknowledge that I seldom failed of being strengthened to conduct the business in a manner so as to afford satisfaction to my friends; and, for the encouragement of the dear youth, I desire to testify that the retro-

spect of the prime of my days having been thus far devoted to the service of the church, has afforded me peaceful satisfaction."

For many years she stood in the station of an elder, which she endeavoured to fill with propriety, entertaining a just conception of its nature and importance. Her meek submission to the dispensations of Providence, and patient endurance of bodily disease, often attended with great suffering, were instructive to those around her. In such seasons her mind was often remarkably supported; and she was enabled to give evidence that her trust and confidence were placed on Him who is "touched with the feeling of our infirmities." On one of these occasions she writes as follows: "Under a deep sense of my unworthiness of that holy help which alone can enable me to bear with Christian fortitude, patience, and resignation, those afflictions attendant on frail humanity, a feeling of discouragement pervaded my mind; but I remembered that so great was the love of God to poor lost man, that 'He gave his only begotten Son, that whosoever believeth on Him should not perish, but have everlasting life;' and that those who have been made

willing to accept the terms on which this salvation is freely offered, and are looking unto Jesus as the Author and Finisher of their faith, may rest in humble confidence that strength will be afforded proportioned to every trial. Under these considerations my mind felt sweet consolation." 1820.

At another time she says: "Being again permitted to feel myself recovering from an illness of some weeks continuance, I have felt a desire to commemorate the same; having been, I think, evidently favoured with the extension of holy help, strengthening and supporting my mind under the pressure of great bodily weakness: on which account I have been at times enabled to offer a tribute of thanksgiving and praise to the great Dispenser of every blessing. With respect to the state of my mind, I think I never experienced more stripping seasons than of late, wherein I have felt so entirely destitute of all sense of of a divine principle, as to feel a total incapacity availingly to seek after it, or even livingly to desire it; so that my state has been truly comparable to a stone at the bottom of Jordan. How deeply humiliating and abasing have these seasons been! but thereby we

become convinced that whatever we possess of heavenly treasure in our 'earthen vessels,' is all of free grace; dispensed in unmerited mercy, and wholly unattainable by any creaturely effort. After abiding for a time under these trials, I was favoured with a renewal of strength and ability to get to a state of waiting upon the Lord, as in the 'quiet habitation;' and although I have not at times felt much sensible consolation, yet I have had cause to rejoice in feeling the sufficiency of that Almighty power which alone is able to cause the 'dry bones' again to live, and the 'barren wilderness to become as a fruitful field.' And I wish to add to this memorandum, that I have been deeply convinced of the insufficiency of man, by any effort of his own, to effect any thing towards the great work of salvation; but that it must be wholly wrought out and effected by and through the glorious plan of redemption by Jesus Christ; and that those who happily become subjects of this redemption, will for ever renounce all claim to merit; and will therefore ascribe the glory where it is, and will be everlastingly, due." 10th of 9th Mo. 1822.

The state of her mind in her last illness, will also be best described in her own words: "Previously to, and during the fore part of the illness by which I am now confined, I was tried with great depression of mind; the heavens seemed "as brass," and no sensible access was granted to the Throne of Mercy: and although I did not feel the stings of a wounded conscience, yet feeling nothing to recommend me to Divine favour, but, on the contrary, having been of so little use to the souls of my fellow-creatures, I was so greatly bowed down, that it proved an alloy in my better moments, thinking I should not be entitled to the promise, 'They that turn many to righteousness shall shine as the stars for ever and ever.' But on one of these occasions the first part of the text suddenly revived in my mind, 'They that be wise shall shine as the brightness of the firmament;' when I was enabled to believe that I had been in possession of the fear of the Lord, which is said to be 'Wisdom;' and might therefore hope that, through the efficacy of redeeming love, I should be numbered amongst the wise. By this reflection I felt consoled; and, in an unexpected season, my bonds became more fully loosed; and I was enabled to make the following memorandum

in grateful commemoration of the favour conferred.

“*28th of 10th Month, 1825.* During a severe attack of pain, which lasted for some hours, my mind seemed much supported in sweet tranquillity, and raised as it were from earth to heaven; attended with a consoling belief that if I was removed from this state of existence it would be well with me: and under a deeply humbling sense of the weakness and frailty of human nature, and of our state of entire dependence on holy aid to preserve from evil, the language of my heart was—O! may all praise be ascribed where it is ever due; even to the free unmerited mercy of God in Christ Jesus, our blessed Mediator and Atoning Sacrifice for sin. I also felt that nothing short of a foundation laid on this Rock, could have been sufficient to support me in times of trial, when the billows of affliction have been permitted to rise high; or to afford a well grounded hope of an admission at last into that ‘glorious city, none of whose inhabitants shall say, I am sick; and the people who dwell therein are forgiven their iniquities.’ Access was again granted to the Fountain of Blessings; which now richly flowed in my before tried mind,

and have continued to do so to the present time, *13th of 12th Month*; and as far as I feel liberty I wish to leave, for the perusal of my beloved relatives, some account of the feelings of my mind; neither desiring to have them concealed from, or exposed to any one, farther than they may think best. I have considered my experience to have proceeded from a rich display of unmerited mercy to a poor, feeble worm. When in comparative health, mental aspirations have arisen on this wise: 'Search me, O God! and know my heart; try me, and know my thoughts:' grant that every deceptive veil may be drawn aside; that my most secret sins may be set in order before me; that by whatever means Thou mayst see it needful to carry on the work in my soul, it may so keep pace with the day, that, when the solemn time of dissolution approaches, I may be prepared to meet the Heavenly Bridegroom; or, if laid on a bed of affliction, I may have nothing to do but to bear the pains of the body.

"In my late experience I have thought my latter desire was graciously granted. At one time the language of the prophet was sweetly revived in my remembrance: 'Comfort ye,

comfort ye my people, saith your God. Speak ye comfortably unto Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the Lord's hand double for all her sins.' And the language also occurred to me: 'The time of the singing of birds is come, and the voice of the turtle is heard in our land.'

"At one time, when enjoying the sight of some plants which were placed at the window of my room, and at the same time viewing the splendour of the meridian sun, it passed in my mind—I seem more like one on the confines of eternity than an inhabitant for earth; and only waiting for the intimation to be given: 'Open ye the gates, that the righteous nation which keepeth the truth may enter in.' And one evening in particular my mind was rather suddenly brought into such a frame, as words seemed inadequate to describe. When I have read of some who are gone before having been so favoured, I little expected it would ever be my own blessed experience; and the expression of Richard Hubberthorn* came fresh in my remembrance: "Out of this straitness I must go, for I am wound up into

* One of the early Ministers in the Society of Friends.

largeness." It felt as though nothing but the fulness of immortal joys could any longer satisfy me ; and the endearing society of my beloved sister, which had ever before been a strongly binding tie to earth, now seemed in great measure loosened ; so that I could as to myself resign her, and as it were fly to the arms of the dear Redeemer ; yet for her sake I felt willing to be continued a while longer ; humbly craving I might continue centred in the Divine hand. Such have been his gracious dealings with me, that I have thought myself richly compensated for all my sufferings ; and did I know they had been the appointed means of bringing me into the state described, I could truly adopt the language—

‘ For all I bless Thee, most for the severe ;’

self being laid low, so that there seems no place left to rear its head.

From many of the foregoing reflections it is obvious, that in proportion as the subject of this memoir advanced in religious experience, her views of the importance of the great doctrine of redemption through the atonement and mediation of our all-sufficient Redeemer, became more and more expanded : indeed her soul seemed filled with it till her cup ran over,

so that she was enabled to rejoice as "with joy unspeakable and full of glory."

To the experience she had of the power of this unmerited grace, and of its sanctifying operations, may be attributed that extraordinary faith, confidence, patience, and resignation, so conspicuous throughout her last illness. And here we cannot but advert to the tendency it had to awaken and keep alive in her mind, a deep feeling of interest for the welfare of the souls of others.

She observes, "My mind is so impressed with the importance of this subject, that I think it is right for me to leave a written testimony of my belief therein, trusting that it may be instrumental to the good of others." This memorandum we venture to insert, entitled,

"Some observations on Justification and Salvation by Faith."

"Knowing by the observations of some who are seeking truth, yet not fully established in the doctrines of the Gospel, that on reading the great diversity of opinions entertained by different authors, they have not seemed able

to form a satisfactory conclusion in their own minds, but have been rather perplexed thereby; and as these subjects have opened on my mind, in a manner satisfactory and confirming to me, I feel best satisfied to commit to writing the views I have had; and if they fall into the hands of any to whom they may also prove useful, I shall be amply compensated for the feeble effort. My present allusion is to faith and works. We find that some enforce the necessity of good works to complete our salvation, whilst others hold out the sentiment, that they form no part of the plan of redemption, but that it was a work finished on the cross of Christ; adducing as a proof, the circumstance of the thief on the cross. But to me there appears a wide difference between his case, and that of those, who after conversion continue in a state of mutability; and it seems an opinion calculated to lay waste a belief in the necessity of a faithful attention to the teachings of Grace, in order that we may advance in the ways of holiness; and consequently to lull the mind into a false security. Our Lord declares, 'Every branch in me that bringeth not forth fruit, my Heavenly Father taketh it away;' and whilst the temple of the heart is defiled by sin, it

must be unfitted for Divine communion here, and consequently for an admission into that glorious kingdom where no unclean thing can enter: and He who knew the weakness and depravity of human nature, strictly enjoined as a means of preservation, watchfulness unto prayer, and that continually, 'lest ye enter into temptation;' and again: 'Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things, and 'to stand before the Son of Man.'

"Some passages of Scripture have engaged my attention, particularly those relating to justification and salvation by faith in Christ, so often repeated and insisted on by the great apostle to the gentiles; in accordance wherewith, many are the instances recorded in the evangelists, of the efficacy of faith in the blessed Jesus, and also that 'to as many as received Him, to them gave He power to become the sons of God.' I felt an earnest desire that I might lay aside every preconceived opinion, whether received by education or from the sentiments of others, and that my views of the subject, if any should be presented, might truly be the revelation of the Divine will to my soul, and consequently such as I might safely build my hopes upon,

of being admitted, at the end of time, to an inheritance with the saints in light; and in this centred state of mind, it soon seemed clearly to open thereon, in the following manner. When any one, through the operation of Divine Grace on the soul, is brought under conviction for sin, and enabled to believe in Christ, and look unto Him as the only ground of his hope of acceptance with God, (whether the conversion be sudden or gradual,) he is, by and through the atoning sacrifice, (that being the Divinely appointed means,) justified from past transgression; raised from that state of death which came upon all mankind by the fall of Adam, into newness of life; and thus made meet for an admission into the paradise of God, as was fully exemplified in the case of the thief on the cross. Such can adopt the language, 'Being justified by faith, we have peace with God, through our Lord Jesus Christ;' and, while they abide in Christ the Living Vine, are free from condemnation, walking not after the flesh, but after the Spirit; being, by the renewings of the Holy Ghost, enabled to persevere in their Christian course; and pressing after attaining 'to the measure of the stature of the fulness of Christ;' (which even the great

apostle, though his conversion was so remarkable, considered he had not already attained, but was pressing toward the mark for the prize;) and to such a degree of victory over their souls' enemies, as, in the Lord's time, will render them partakers of the gracious promise, 'Him that overcometh will I make a pillar in the temple of my God, that shall go no more out.'

"To some an evidence may be afforded that their election is made sure: yet to all who arrive at this state such an evidence may not be granted, but doubts at times may continue to assail them. Nevertheless, 'the foundation of God standeth sure, having this seal, the Lord knoweth them that are his;' and these will be found amongst the sheep on the right hand in the kingdom of glory, ever ready to cast down every crown at the Redeemer's feet. But in passing along to such a blessed attainment, they have to experience, some in a greater and some in a less degree, that a Christian's life is a continual warfare—that they have potent enemies to encounter—many conflicts and baptisms to pass through—and many refining operations to endure, in order that the heart may be kept a fit temple for the Holy Ghost to dwell in; that they may bring forth fruit to the glory of God, and

‘show forth the praises of Him who hath called them out of darkness into his marvellous light.’ They find that, in order to be a disciple of the lowly Jesus, they must take up their cross daily, deny themselves, and follow Him, by obeying his Divine requisitions as made known in the secret of their hearts : and if at any time, through unwatchfulness or the prevalence of temptation, they are drawn aside into evil, they quickly feel the bitterness of it; but the language contained in the blessed Scriptures stands recorded for their consolation : ‘Though he fall, he shall not be utterly cast down, for the Lord upholdeth him with his hand ;’ and that, ‘If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.’ And when favoured to feel it applied to their case by the promised Comforter, they again go on their way with thankfulness in being restored to a sense of Divine favour; keeping in view the ground of their hope for final acceptance, that, as Christ was the author, so He must be the finisher of their faith—that by Him alone we shall stand complete before his Father’s throne, He having ‘by one offering perfected for ever them who are sanctified.’

‘ I am convinced that other foundation in Zion can no man lay than that which is laid, ‘disallowed indeed of men, but chosen of God and precious,’ ‘a Chief Corner Stone, elect, precious. He that believeth shall not be confounded ;’ but to the master builders, wise in this world’s wisdom, it still remains ‘a stone of stumbling and rock of offence.’ This is, I consider, in a sorrowful degree, the situation of numbers in the present day. In reference to such the following query has been suggested to my mind :—If He who is Almighty, and of Infinite Wisdom and Goodness, saw fit to appoint a means suited to the dignity of his Divine Majesty, (though calculated to humble the pride of the creature,) whereby to restore fallen man to a state fitted for Divine communion whilst here, and for an admission at last into an eternity of never-ending felicity ; requiring on our part that we should believe in and accept the means thus graciously offered, as so fully set forth in the sacred records ; shall poor finite man, because the plan is so mysterious that he cannot comprehend it by human reason, reject it altogether ? choosing rather to rest satisfied with a belief, that, by merely following the example and precepts of our Saviour, so great is the love

and mercy of God, he is perfectly safe. But He is also a God of Justice, and were He to execute it according to our deserts, the consequence would be, when disrobed of the filthy garments of our own self-righteousness, we should appear naked before Him, and be in the awful situation of the man described in the parable, who was found at the marriage supper, but *without the wedding garment*; which clearly sets forth, that unless we are in possession of a righteousness not our own, we shall not be found in a state of acceptance."

From the peculiarly favoured state of her mind, we were careful to make way for whatever appeared to be connected with her duty to impart, either by word or letter. It was about this time that we discovered unusually deep impressions on her mind on account of others, evinced by great exercises of spirit and conversation relative thereto. The states of some individuals were so clearly brought before her, as left no doubt of its being her duty to unfold to them the views she had of their condition; under the influence of which she obeyed in much faithfulness and sincerity. One remarkable instance was a clear sense

of the state of an individual, who had been impressed with a particular desire that a friend who had manifested much religious interest on his behalf, might be enabled to discover and administer to his state, and from whom he had earnestly and anxiously waited in hopes of receiving such a communication. Nothing however was imparted by this individual; but, to his surprise, at this very juncture he received a letter from his friend Mary Reckitt, which proved a full answer to his anticipation. She had been enabled not only to discover his state and experience, (the developement of which she knew would be very humiliating to him,) but also to extend much consolation and encouragement, from a persuasion that the tried condition of mind which he had for some time experienced, was dispensed, not in displeasure, but in mercy, for his furtherance in Divine knowledge.

'The exercise of her mind on account of others, continued and increased, although her bodily frame was so weak, that, when from her bed, she was generally obliged to recline on the sofa; and one night when in this feeble state, she requested that the whole family might engage in their usual sitting for worship in her room,

requesting also that two persons who were with us that evening might be invited to join us. In this opportunity she evinced, for the first time, an extraordinary qualification and power for speaking in the line of the ministry, which continued with her till the last few days of her life. We had not sat many minutes before she broke forth in testimony under much exercise and fervency of spirit, for a considerable time, and with great fluency. She addressed several individually in language suited to their states; one in particular she was remarkably led to invite, in the authority of the Gospel: "Come, my dear —, and have fellowship with us; for truly our fellowship is with the Father, and with his Son Jesus Christ, &c. &c." This appeared indeed like a renewed extension of heavenly visitation to the person alluded to, who was greatly affected; and we considered it altogether a memorable season, being baptized into a sweet oneness of spirit; under the heavenly influence of which, an individual appeared in supplication in a powerful and acceptable manner, so that we had each reason to be thankful in being present on such an instructive occasion. In introducing the first proof of her gift as a minister, we take occa-

sion to inform the reader, that from her general piety, devotedness, and exercise of mind, she was sometimes, though very rarely, led to express a text, or a few words, in a manner suitable to her station as an elder in the church, to particular individuals, and in our own family.

After having passed a night of much conflict and trial of faith, she witnessed the merciful return of those feelings of joy and rejoicing, a sense of which we, who were her attendants, could scarcely fail of partaking with her, and in which it had been almost uniformly our comfort to participate during the whole of the latter part of her illness. About three weeks previous to her dissolution, she laid awake one whole night; and on her door being opened about seven o'clock in the morning she sweetly saluted us by saying, "I am very happy;" and addressing her brother-in-law,* added: "I want to tell thee as soon as thou art dressed, what a wonderful night I have had. I have had no sleep during the whole night; and I am not the least fatigued, but feel very comfortable. O! what communion

* After the marriage of her sister with Philip Thompson, of Woodbridge, in 1816, M. R. removed and became a part of their family.

and communication have I the past night witnessed ! Though such a very poor creature, I have a great work to do. I have seen with indubitable clearness my Heavenly Father's will. He has indeed done marvellous things for me, and now has shown me that I must declare unto others his wonders of redeeming grace :—that it is my duty to request the Select Meeting may be held in my bed-room ; that I must write an address to the said meeting ; that I must write an epistle to the Monthly Meeting ; that I must send for many individuals of our society and others, as their names may from day to day be brought before me : for the Lord has shown me that as my day is my strength shall be, and that I shall fear the face of no man.

“Is it not a marvellous thing that I who have been such a poor, timid, weak creature, should thus have the prospect of being made instrumental of declaring the word of the Lord ! I have been favoured to feel my faith so strong in the Lord's love and mercy towards me, that an evidence has even been granted unto me, comparable to the language of the great apostle, viz. ‘I am persuaded that neither death nor life, nor angels, nor

principalities, nor powers, nor things present nor things to come, nor height nor depth, nor any other creature, shall be able to separate me from the love of God, which is in Christ Jesus my Lord.' I remember I have often expressed surprise when I have heard of persons speaking of their faith and confidence in Divine acceptance in such strong terms, from an apprehension that such expressions were accompanied with presumption, and arose from a want of humility; and though in some instances it may be so, I cannot now, from my own experience, doubt the attainment of such a Christian assurance."

She continued her observations on the wonders of Redeeming Love, adding: "I feel complete redemption; my mind is filled with heavenly love. God hath made my heart a fit temple for the Holy Ghost to dwell in; and I am convinced that the Lord hath taken away all sin from me; it feels to me to have no power whatever over me. I am, as the apostle expresses it, 'freed from sin.'"

The sequel will fully demonstrate the deep interest she felt on account of others; from which it may be naturally inferred that it was

her earnest desire, that no traveller Zion-ward might be discouraged, by making a comparison of their progress in the Christian race with hers. It was her frequent acknowledgment, that she was of herself nothing, nor able to do any good thing ; but she confessed with the apostle : "By grace I am what I am." "I dare not attribute any merit to myself for the blessed experience I now enjoy ; it is entirely of the unmerited mercy of God in Christ Jesus. Yet I am firm in the opinion, that the more we endeavour to resign our hearts to the Lord, and bow to the teachings of his grace, the more we shall know of the glory and mysteries of the gospel of Christ."

She continued to relate the further openings she had : "I know it is an awful and very solemn thing to die ; but I little thought that when I should arrive at a period so near the approach of death, I should feel thus supported. Death is no king of terrors to me ! The grave will obtain no victory over me ! I can adopt the language of Paul, and say : 'O death ! where is thy sting ? O grave ! where is thy victory ? The sting of death is sin ; and the strength of sin is the law. But thanks be to God, who giveth us the victory, through

our Lord Jesus Christ.' What I experienced of the Lord's gracious manifestations in the night, surpasses all I ever remember."

At another time she said: "What a happy creature I am! My sufferings certainly at times have been very great, but how often have I said—What are they? they are light as air, compared with that weight of glory which is already revealed in me."

One evening, after her sister had been sitting in silence by her bed, she remarked how comfortable she felt, and added: "If there is no other heaven to be enjoyed, the present experience is worth suffering for." Very soon after this we found her mind was engaged on the subject of the epistle; and notwithstanding her extremely weak state, which would not allow her to write in any other than a recumbent posture, she was strengthened to accomplish this little labour of love in a day or two. The freedom, ability, and power, which evidently attended her mind in writing it, and the cordial acceptance it met with from her friends, convinced us of the rectitude of the procedure, and we fully believe it originated in

the will of her Heavenly Father; for although she had been, from her youth up, an example to her friends in her conduct and conversation, and had evinced her concern for the promotion of the cause of Truth, yet she had not discovered any particular talent for writing; which rendered such a concern in her last illness the more impressive. Although in the early part of her illness she believed that she should never wholly recover, yet we discovered by her observations at different times, that she looked forward to a still longer continuance; her mind not having received any decided impression respecting her dissolution, till within the last three weeks; when she said to her sister she had something of importance to tell her, and proceeded: "I hope, my dear Sarah, thou wilt be able to bear what I have to communicate; thou know'st I told thee I had not felt any clear sense of the time of my departure; but now I have to tell thee, that it has been clearly shown me that I shall remain but a very short time." And when she found her sister's mind supported beyond her fears, she proceeded with great composure, and even cheerfulness, by remarking: "The bond of natural affection is now loosened, but that of Christian

fellowship is stronger than ever ; and thou, my dear, wilt be supported."

She then gave directions concerning the settlement of some temporal matters, and also some relating to her interment. She signified "What a mercy it is that I am so favoured, that I can leave thee, dearly as I have always loved thee, under such undisturbed feelings of peacefulness and tranquillity." And though her mind was generally absorbed in the contemplation of the Lord's goodness towards her, and in the anticipation of future glory, yet communications of a minor kind were no interruption to the state of her mind ; she said they were even pleasant to her : she spoke also of some domestic concerns with her usually interested feelings, as though she was only preparing for an earthly journey. The subject of her seeing certain individuals as before mentioned, was again impressed on her mind ; she considered it a very solemn engagement to send for any one under such a concern, and said : "It is my constant practice to endeavour to wait on the Lord, as passive clay before Him, that I may be favoured to move according to the will of my Heavenly Father therein." And when entering into this solemn service, she frequently

said: "I desire earnestly to wait in silence for the unfoldings of Truth, that if I speak it may be only under renewed feelings of gospel love and power, knowing, indeed, by experience, that Paul may plant, and Apollos may water, but God alone can give the increase." We were instructed and edified in watching her movements on these occasions, which were many. During the short period of about three weeks, she had interviews with upwards of fifty persons; friends, and many not of our society, with the greater part of whom she had much religious service. When thus engaged, it was her frequent observation: "I dare not shun to declare the whole counsel of God. It is to me a marvellous thing that my mouth should be thus opened: when my friends come, I seem in most instances to have nothing to do but to turn inward to the Lord, and language flows as fast as I can express it." In one or two cases she observed: "When the Lord shuts no man can open," &c. "I can but admire," she said, "in all these visits, how evidently I feel supported both in body and mind. The Lord is to me strength in weakness, and a present help in every time of need." This was so apparent to us, that we frequently spoke of it with admiration, and we viewed

it as an extraordinary evidence of Divine support and approbation in the discharge of her duty.

With the consent of the party, we introduce the following extract from a note written by our beloved sister, occasioned by the request of the person, whom she had addressed in a very impressive manner, to be put in possession of the heads of the subject she had communicated to him.

“ Dear ———

“ Being informed it was thy wish to retain in thy remembrance what I had said to thee, I was quite willing to pen it down ; but directly felt I had no right to do so. The children of Israel were sustained in the wilderness for forty years, by a miraculous Power, but the manna was to be daily gathered ; and so it is in a spiritual sense, in order that our entire dependence may be on the renewings of Holy Aid from day to day ; and this will assuredly be granted to the weakest of the flock : therefore every morning endeavour to turn the attention of thy mind inward, and if thou dost not always feel ability to express words in prayer, either mentally or vocally, don't be discouraged, as

I can tell thee this was much my case in early life ; but even a sigh offered in sincerity will ascend with acceptance before Him, who, happy for us, sees and even pities the weakness of such as endeavour to walk in his fear. Then cast thyself into his holy care and keeping, and endeavour as much as thou canst to keep on the watch, and simply obey any little pointings to duty, that may be presented to thy mind, and never entertain a fear that hard things will be required of thee ; because so great is the compassion of the Shepherd of Israel, that He taketh the lambs in his arms, and carries them in his bosom, and gently leads them forward.

“Perhaps, by being faithful to the Lord, thou mayst become the scoff of thy companions ; but this will only be as a shadow that will flee away, and not be worth notice. It is a great favour thou hast been brought to see and feel the exceeding sinfulness of sin ; and as thou art concerned to forsake it, thy former transgressions will be forgiven, and the language formerly uttered to Israel will be applicable to thee : ‘ Turn, O backsliding Israel ! I will heal thy backslidings, and love thee freely.’

MARY RECKITT.”

Our dear sister continued to feel a lively interest on behalf of the individual she had thus addressed, and a few days after she sent the following note :

“ Dear ———

“ I was truly glad to find thou hast been more comfortable since I saw thee ; but it is not likely the potent enemies thou hast to war with, should be at once so dispossessed as to return no more ; for I expect they will, and strive hard for mastery : but I entreat thee do not be discouraged. To outward Israel, who was a type of a spiritual one, the command was : ‘ Hold ye your peace, and let the Lord fight for you.’ So I may say to thee, if at any time thy mind is assaulted, stand thou still, and look to the Lord that He may fight for thee. Remember the great apostle, who was called in such an eminent manner to be a vessel for the Lord, and could long before his departure so eminently sing of victory ; yet, in the earlier part of his Christian warfare, what was his language : ‘ O wretched man that I am ! who shall deliver me from the body of this death ? I thank God through Jesus Christ our Lord.’ And again : ‘ Thanks be unto

God, who giveth us the victory, through our Lord Jesus Christ.'

MARY RECKITT."

About two weeks previous to her death, agreeably to her desire, the members of the Select Meeting met in her bed-room, to whom she expressed but little in the language of testimony, but was principally engaged in supplication. Her address to this meeting was introduced, and cordially received and recorded.

She remarked at different times: "That she had been so favoured that not a cloud had been permitted to veil the Sun of Righteousness from her, for the last three months, and that she was loth to go to sleep, to lose the sweet feeling with which her mind was covered." She one day said to her brother: "Though I know thou art convinced of the principle we profess, the belief of the immediate operation and guidance of the Spirit of Christ, as being all-sufficient to support in every extremity, and to afford peace and consolation in an hour like this; yet I think thou canst not fail of receiving renewed encouragement, in thus witnessing in my experience

the triumph of faith. I think I shall add to the cloud of witnesses gone before me, that we as a people do not follow cunningly devised fables." She appeared to make these remarks under the most interested feelings with reference to our society, observing, "That if our peculiar dissent as a religious body, did not originate in the will and wisdom of God, we should not have had so many experimental witnesses amongst us, to the efficacy and power of Divine grace."

In adverting to her life and character we are careful of expressing much, from a conviction that our beloved sister did not wish for it; as she so frequently spoke of herself under the most abasing feelings, attributing all her experience to the unmerited mercy of God; but we cannot forbear making some little allusion to the meekness and sweetness of her disposition, evinced in a peculiar manner during her illness; in the course of which she often expressed, in the most affectionate manner, her gratitude and thankfulness to us, and the faithful servant who attended her, frequently saying: "How favoured I am, in having every comfort I could desire!"

On her sister's standing by her bed-side, and remarking to her how heavenly her countenance appeared, she replied : "I don't wonder at that, for I feel as if I was in heaven." About a week before her death, she said she felt her mind filled with praises and thanksgivings to the Lord ; under the feeling of which she broke forth involuntarily in a melodious voice, singing part of Luther's Hymn, viz.

" When thy faith's bright shield appear,
Thine eye shall view salvation near ;
Be hence encouraged more when tried,
On the best Father to confide."

As the exercise of her mind began to decrease on account of others, we perceived a daily reduction of strength, and an evident change in her appearance ; and our apprehension that she would survive but a very short period after accomplishing the religious service she had in prospect, was realized.

The last time she saw any person under religious engagement, was on the 7th day morning previous to her death ; and from the very reduced state of her health, we were much surprised at the extraordinary ability and power

with which she addressed the individual for a considerable time. She often expressed, with an animated tone of voice: "What a favour it is I have been enabled to accomplish all my prospects, with great peace and satisfaction to my own mind!" Soon after this last interview, the exercise of her mind entirely passed away, not only on account of others, but also on her own.

She said, some time before this: "I should be thankful to be spared any more severe pain; but not my will, but thine, be done." Although she was by this time reduced almost to a mere skeleton, yet we were fearful she might experience a conflict with the last enemy, death; but, as she sweetly said, under feelings of strong faith, previous to this period, that death was no king of terrors to her, so it proved. From the 7th day alluded to, she scarcely took any kind of nourishment, but laid mostly in a sweet, quiet state, till 6th day afternoon, the 24th of 3rd month, 1826, when, without the least sigh, she quietly fell asleep, we confidently believe, in Jesus.

ON THE DEATH OF MARY RECKITT.



He who would thy Memorial frame
Needs, far beyond poetic art,
Devotion's pure and heaven-ward flame
By grace enkindled in the heart.

The Spirit's teaching Power, the Love
By Christ exemplified and taught,
Wisdom and unction from above,
Should all to such a task be brought.

These only can impart the power
To estimate thy Christian worth ;
And inspiration's happiest hour
Must owe to these alone its birth.

Without their aid the pomp of verse
Lifeless and powerless would be found,
And all the praise it could rehearse
A tinkling cymbal's empty sound.

The world will love and laud its own ;
And when death claims their funeral knell,
Fame's trumpet, with its clamorous tone,
Or song of Bards, their deeds may tell.

But when the Christian's life is reft,
O ! who shall *human* plaudits sing ?
His be the praise whose power had left
The Grave no victory ! Death no sting !

Be His the glory, who, unseen,
Was near to lift in hope thy head ;
Gave thee his staff, whereon to lean,
And through Death's shadowy valley led.

Then while thy triumph we proclaim,
And when thy memory we recall,
May we more magnify the Name
Of CHRIST, *whose grace was all in all !*

BERNARD BARTON.

Divine Mercy Commemorated,

IN A

SHORT ACCOUNT

OF THE

RELIGIOUS EXPERIENCE

OF

MARY RECKITT,

LATE OF WOODBRIDGE,

WIDOW OF JOSEPH RECKITT,

WHO DIED

THE 16TH OF 12TH MONTH, 1816,

AGED NEAR SEVENTY-SEVEN YEARS,

PREFACE.

THE individual who is the subject of the following memoir, was possessed of a disposition remarkably amiable and benevolent ; many could bear testimony to her active usefulness in endeavouring to relieve the necessitous and afflicted. These acts of kindness were not confined to the indigent ; for her generous heart expanded in sympathy to all around her. It is known, that, seemingly forgetful of her own personal safety, she was accustomed to enter the habitation even of infectious disease, and to administer to the various wants of the sufferers.

She was a most affectionate and tender parent, studying the happiness of her children. She was to them as a companion and friend ; but this tenderness was accompanied with that mild authority which distinguished her as the parent ; so that they not only loved, but highly revered her.

Those placed under her roof in the capacity of servants, were much attached to her from her uniform kind behaviour to them; and she manifested a concern for their eternal interest. Thus the moral virtues shone conspicuously in her; joined to a susceptibility of mind, and fear of offending that Divine Being whom she was convinced it was her duty to serve; and whose supporting power she had experienced through many trying vicissitudes of her life. But when the evening of her day was nearly closing, when the curtain of life was about to be drawn aside which hides from us the invisible world; she became fully sensible of the inefficacy of those moral virtues for which she had been distinguished, for procuring that solid peace of mind which robs death of its sting, and gives victory over the grave; and which she could not obtain until access was mercifully granted to the "Fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness." The following short account of her religious attainments, will fully develope her blessed experience of that faith therein, which enabled her to rise triumphant over every fear and suggestion of the enemy of souls; so that she could adopt the language of the great apostle: "Thanks be unto God, who giveth us the victory, through our Lord Jesus Christ."

MEMOIR
OF
MARY RECKITT, THE ELDER.

THE FOLLOWING EXPRESSIONS DURING HER LAST ILLNESS
WERE PRESERVED BY HER DAUGHTER, M. RECKITT, JUN.
THE SUBJECT OF THE PRECEDING NARRATIVE.

DURING the former part of my dear Mother's last illness, which commenced on the twelfth of tenth month, 1816, we were apprehensive that she was in a very low and tried state of mind. This apprehension was confirmed on my sister's delivering a message of love from a friend for whom she had a great regard, to which she replied : " It is all nothing to me." My sister said : " But it is pleasant to have the love of our friends." Mother rejoined : " I know it, and it is very kind ; but it is the Lord alone that can help. I cannot say, as some have, that guardian angels seem to surround my bed ; though I hope I have never wholly lost my confidence." It was evident her depression arose from not feeling

an evidence that she was in a state of acceptance in the Divine sight. A few days after this, she remarked having felt more comfortable from some precious promises being brought to her remembrance ; and one evening, after a fit of extreme faintness, as we were standing by her bed-side, she was engaged in supplication, of which I do not clearly recollect the expressions, but they evinced that she was favoured to feel some confidence in redeeming mercy ; and she entreated that we would pray for her, that she might not deceive herself, or be deceived : and I think it was on the following night, that being in bed I heard her speaking with an audible voice, for a very considerable time ; which induced me to rise. On my going to her she paused ; when I said : “ My dear mother, I have heard thy voice so long, that I think thou must feel exhausted.” She replied : “ Never mind ! I cannot keep silence ; I must praise my beloved Saviour ; it is all involuntary. If I had ten thousand tongues, they would not be sufficient to express his praise. Mercy and goodness surround thy throne, O my Lord and Law-giver ! O that I might never again raise my head from this pillow ; but sink, this night, into the arms of my dear Saviour, to rest with

Him for ever. I feel ready to go, even in a moment, if He may but be pleased to release me : but I fear I must come back again ; and oh ! this poor tabernacle recoils at the thought."

I requested my brother and sister might be called up ; and when it was mentioned to our mother that they were in the room, she queried where I was ; and on my answering her, she said : " O my dear children, you don't know what a Jesus I have ! O praise Him ! praise Him ! cannot you praise Him with me ? When this poor tabernacle is laid in the dust, do not forget to praise Him : my very heart seems dissolved in praise : I trust He is *my* Redeemer ; that He is not afar off, but that He is near me." Expressing a fear that we should take cold, she said : " My dearly beloved children, do you go, and leave me to my precious Saviour ; what does it matter if I lie thus all night." We yielded to her entreaties ; and on taking leave of her she said : " You don't know how sweetly I feel." During the time we were with her, she paused at intervals, and seemed much spent ; then again repeated many of the foregoing expressings. In the morning she said she had been very comfortable, and added :

“I think I have not let go my hold through the night ; and I have remembered how the three dear children were supported in the midst of the burning fiery furnace, so that the smell of the fire was not on their garments ; and that He who stopped the mouths of lions formerly, can also stop them for me. O my dear Saviour ! I must praise Him for his goodness !”

Notwithstanding the foregoing sweet experience, she afterwards, at times, endured great conflict from the assaults of the enemy ; and often expressed, with great earnestness, a fear lest she should be found a hypocrite ; and hoped she should not become a castaway.

On my going to her one morning, she exclaimed : “Oh, what a fight of afflictions I have endured this night ! It seemed as if Satan and all his train surrounded, endeavouring to devour me. Oh, how I have been tormented ! it seemed like a violent storm indeed ; but I said—‘Get thee behind me, Satan ; get thee behind me ; what have I to do with thee, thou wicked one !’ and I prayed to my Heavenly Father that He would be pleased to rebuke the enemy, and chain him down ; and O ! I

cannot describe or express to you my feelings after this; the sweet sensation ! The storm was laid; and I thought of that which is mentioned of the silence that was in heaven for the space of half an hour; O ! it was sweet to my taste; it was like balm to my soul. I seemed as if laid in the arms of a guardian angel, and as if the Almighty said to me: ' Though thou walk through the valley of the shadow of death, I will be with thee.' There is balm in Gilead; there is a Physician there ! O what a blessed thing it is to have a Saviour to go to ! ' A Saviour, or I die; a Redeemer, or I perish for ever.' I did praise Him, and I hope it was accepted; but if I had ten thousand tongues, they would not be sufficient to utter his praise."

In seasons of conflict, if it happened that we were absent, she would send for us, and entreat that we would pray for her; that her Saviour might not forsake her, nor Satan be suffered to prevail over her. At one of these seasons I related to her some expressions of Job Scott, when she said: "Did Job Scott say so? Ah! he was a strong man, but I am a poor weak creature; and I am afraid I

have been a great sinner† in my day, and have not loved my dear Saviour enough: I seem to see Him hanging on the cross, and in agony for my sins. And I fear I am not able sufficiently to pray to the Almighty. Do you all pray for me." I queried if she did not recollect how our Lord prayed for Peter, that his faith might not fail. She replied: "I do recollect it, blessed be his name!" My sister reminded her that those who were called at the eleventh hour received the penny, equally with those who had borne the burden and heat of the day; from which she seemed to derive much comfort; and when I went into the room again, she said: "My dear S. T. has been telling me, that those who were called at the eleventh hour received the penny; and it never occurred to me till she

+ The subject of this memoir had, through a long course of life, preserved an unsullied moral reputation; and was much esteemed by an extensive circle of acquaintance, for her integrity, and the cheerful kindness of her disposition; yet it did not appear, till towards the close of her days, that her mind was at any time very deeply impressed by the great doctrine of Redemption pourtrayed in the gospel: so that the change in her conversation, and the enlargement of her views during her last illness, appeared very striking to those about her; showing, that in proportion as the spiritual eye is opened in us, and we become truly taught of God, we shall be disposed to renounce our own righteousness, and be ready to acknowledge, with one formerly, "Behold, I am vile."

mentioned it." She several times said : "O this penny !" At another time she cried out : "O my dear children, help ! help ! what should I do if help was not laid on One that is Mighty."

Having sent at another time to speak to one of us, on my sister's going to her, after a pause, she said in a solemn manner : "I have a message to deliver to ——— : it is this, Tell him to watch and pray. The lofty looks of man must be brought down. Perhaps he has looked too high, and thought himself better than some others. O ———, try thyself, prove thyself ! He has talked to others about a Saviour : let him endeavour to search his soul to the very bottom, to see whether he will find a Redeemer, that will stand by him in the time of need. It is not an outside profession that will avail ; not the leaves, but the bringing forth fruit Do you be faithful in delivering this message, for I believe it is the goodness of the Almighty towards him ; that he may find a Saviour at last." My sister then queried if she had any thing to say to *us* ? She answered : "I have nothing against you : but my heart seems overcome with tender feelings towards you, my beloved children. May the blessing of the Lord God Almighty rest upon you

when I am gone ! May the guardian angel of his presence attend you, night and day ! May your hearts be filled with songs of thanksgiving for his goodness ! Be faithful in doing the will of the Lord. Go, when He bids you go ; and when He bids, stand still ; then great will be your reward : and I hope we shall all meet in a blessed mansion above, where the wicked cease from troubling, and the weary are at rest.” Soon after this we left the room, but in a short time she requested one of us might return, when she said : “ I have a word or two more to —— . Tell him to centre down in quietude, and there wait, patiently wait, to know the will of the Lord, and to see whether or not he is right. It is not in the earthquake, whirlwind, or fire, but in stillness, that the Lord communicates his intentions to his poor tribulated children : then He teacheth them of his ways, that they may walk in his paths.” She intimated a belief they were not her own words, but were given her to deliver, and she must be faithful, because “ He that knoweth his Master’s will, and doeth it not, shall be beaten with many stripes.”

On one occasion, when my sister was writing a note to a friend, she queried if mother would

not like to send her love. To which she replied: "Yes, do give my dear love, and tell her I am a poor creature, but trust I shall at last find a Saviour that will deliver me as from the jaws of the devourer. O! He is all to me; his presence is more to me than ten thousand worlds. I trust his arm is underneath to support; but sometimes a fear comes lest I should be deceived: but O! that all may go before hand to judgment; that there may be nothing to mar the work, and that mercy may cover the judgment seat to an hair's breadth. O that I could flee away! then would I fly into the arms of my dear Redeemer! Blessed are the dead who die in the Lord."

On the Fourth-day evening previous to her dissolution, as I was sitting alone with her, she spoke to me freely on the state of her mind; and after some time queried where her son Philip was. On his coming to her, she told him of the fears which beset her at that time; and on his making some remarks, and endeavouring to encourage her not to cast away her confidence, nor listen to the suggestions of Satan; but to look to the Lord, who had heretofore been so gracious to her; she said:

“ Well ! I will endeavour to trust in the Lord, and not be afraid ;” and then took an affectionate leave of him ! and from that time I do not recollect that she made any further allusion to her spiritual enemy ; but signified she had been encouraged from some observations her son had made, “ not to look back ; but to leave the things that are behind, and press toward the mark for the prize of the high calling of God in Christ Jesus our Lord ;” adding, “ I hope I never shall again look back, even for a single moment.”

One morning she wished me to be called earlier than usual, saying : “ I wanted to tell thee of a sweet view I have had, and I was afraid I should lose sight of it before thou came ; though I hope I never shall, yet I am afraid I cannot hold it ; but if not, I hope it will not be from neglect of duty. O ! that I may press forward to the mark, &c.” At another time she fervently uttered the Lord’s Prayer, and added : “ Amen, saith my soul ! ought we not to pray that the Lord’s will may be done in all things on earth, as it is done in heaven ?” My brother made some remarks on the efficacy of prayer ; adverting to which, she said : “ O my dears ! help me to pray that the work may go forward.” At

another time she said : " I sometimes feel sweetly, when I hope the work of grace, the glorious work, is going forward."

On Seventh-day afternoon she seemed much worse ; and about six o'clock I observed a considerable change, and she exclaimed : " Oh ! the agony, the agony ! where are my dear children ?" I had my brother and sister called, and we were with her nearly two hours. The agitation of her body was great, and we thought her dying, and that she would not speak again. A sweet solemnity seemed to overshadow us ; under which, my dear sister felt engaged to kneel down and supplicate on behalf of our dear mother ; when, contrary to our expectation of her not speaking again, she audibly said : " Amen ! Amen ! saith my soul : " and afterwards at different times uttered the following expressions : " I think my dear Saviour is very near me. Joy ! joy ! joy ! glory ! glory ! O that I may be carried into Abraham's bosom ! Fear not, it is my Father's good pleasure to give thee the kingdom. Where is the bright guardian angel that will conduct me through the dark valley ? O that mortality may put on immortality ! I long to sing Hallelujahs. I seem to see the waters of Jordan ; O that they may not overwhelm me !

but, O my Heavenly Father ! wilt Thou be pleased to conduct me safe through. Is this dying ? then I think you will all remember dying. How some drop off like a leaf ! O that the work of grace may go forward ; I feel as if it was not going backward ; perhaps it is finished. I hope it is finished. O ! let me go ; do not hold me ! I long to go hence. How sweet it is ! I seem to hear a still small voice : ‘ Enter thou into the joy of thy Lord, and into thy Master’s rest.’ ” I staid with her some hours during the night, when she seemed much more relieved from pain ; and her mind so sweetly composed that it was very consoling to be with her. At one time she said : “ Sweet sensation ! I hope the Almighty is helping me through.”

She continued much the same through First-day, frequently sleeping ; but in the evening the pain returned, and she seemed rather more to lose her confidence ; expressing a fear lest her faith should fail in the last moment ; yet said, “ she thought she had never once since looked back,” alluding to the Fourth-day evening, “ and believed the Almighty was near her.” For several hours previous to her being released, it was very distressing to be with her ; being, as she said,

“all over in agonizing pain :” but about three o’clock she became easier, and said : “Sweet patience ! sweet sleep !” soon after which she fell asleep, no doubt in the arms of Jesus, and breathed her last so quietly, that it was not perceived when the change took place.

LINES

TO THE MEMORY OF MY DEAR DEPARTED PARENTS, PARTICULARLY MY MOTHER—MY FATHER DYING WHEN I WAS VERY YOUNG.

AND is there nought but flesh between,
That veils from me the heavenly scene !
A parent clothed in robes of light,
Sweet Mercy’s beams around her bright !
A holy radiance on her shed,
Vouchsafed by Christ her spotless head !
With pure, celestial, sacred fire
Her soul was touch’d ;—with strong desire
She often pray’d for pard’ning grace,
That she might see with joy his face.
Her prayers were heard ;—her harp was strung
To sing the song in Zion sung.
Thus favour’d at “ th’ eleventh hour,”
With heavenly peace, and love, and power,
The victory was carried through ;
The praise was offer’d where ’twas due.

'Twas Mercy clad her soul with light !
'Twas Mercy wing'd her heavenward flight !
'Twas Mercy gave her entrance, where
No sorrow's known, no briny tear ;
But joy as a perpetual flood,
The purchase of Immanuel's blood.

O ! may I when this life is o'er,
Land on that peaceful, happy shore ;
And with her raise my every power,
To sound his praise, and to adore,
For pard'ning, for sustaining grace,
Which keeps me in the Christian race.
So shall I the Redeemer see,
Who e'er has been, and still will be,
'The Friend of sinners, firm and sure
To all who do his cross endure ;
Who constantly despise the shame,
And glory in their Saviour's name.

My precious father too—he fled !
Nor many years beheld ;
His flight was rapid, but it led
To fair Immanuel's land.

This hope I have, though nought I knew
Of what his virtues were,
Save what I've heard from those he loved,
To whom his life was dear.

Of them I learn'd, no stranger he
To trials and to fears ;
The portion of the sons of God !
Who oft are bathed in tears :

Such tears as bring the promise down
From Him who reigns on high ;
Who stoops to dwell with contrite hearts,
Which heave the frequent sigh.

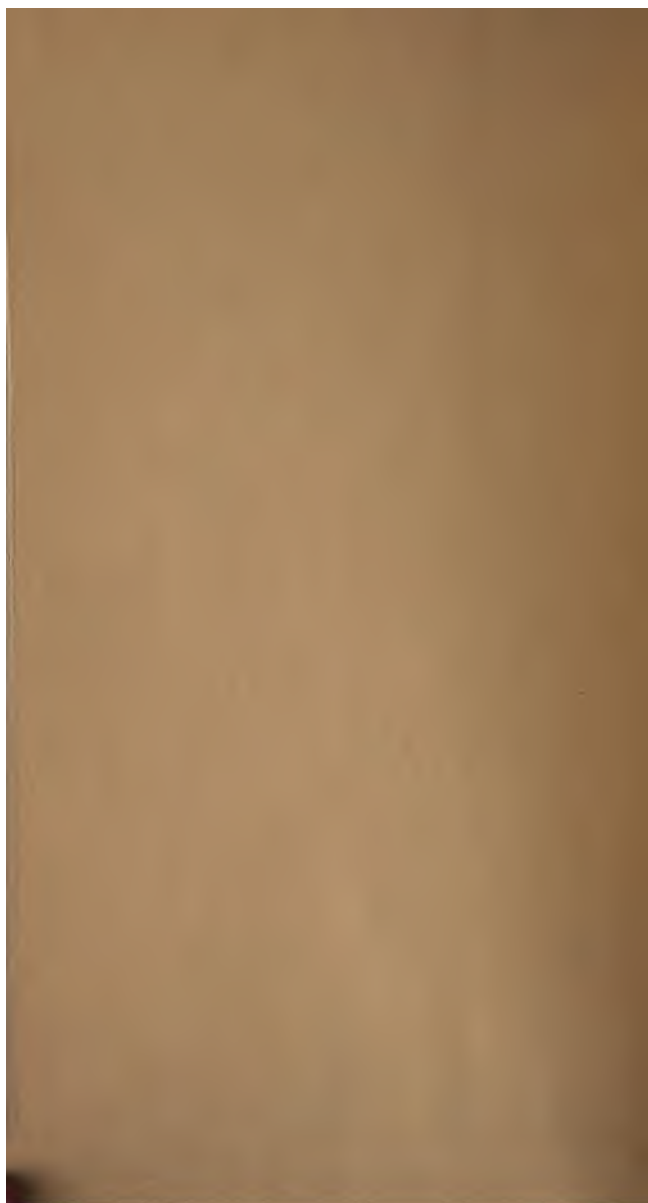
Such was his lot of whom I write,
As through life's vale he trod ;
But pure his joys—though swift the flight
Which mark'd his onward road.

My infant mind could not discern
That "strait and narrow way,"
Through which his weary footsteps past,
Up to Eternal Day.

S. T.

THE END.







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